

INTEGRITY

IN HIM
IS RISEN
THE UN-
VERSE



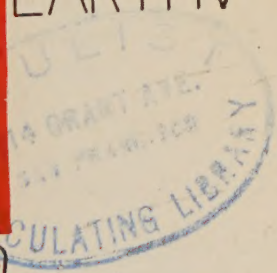
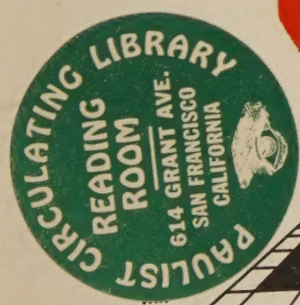
IN HIM
IS RISEN
THE HEA-
VENS



IN HIM
IS RISEN



THE
EARTH



: the seventh issue :
April 1947
Vol. 1, No. 7
INTEGRITY - 1

is integral with His Passion and Death. It marks a high stage, though not yet the climax, in the sequence of the redemptive work. When Jesus was preparing His disciples for these final events, telling them of the dire Passion He was to undergo, He finished His announcement with the words, "And the third day He (the Son of man) shall rise again." And on the night of His Resurrection, He instructed two of the disciples on the road to Emmaus, "Ought not Christ to have suffered these things and so to enter into His glory?" The humbling unto death and the exalting unto glory were phases of one continuous Work, correlative with the casting out of sin and the restoring of the new life.

There is a radiant passage in St. Paul to the Colossians, well worth meditating upon for this thought:

"You, by baptism, have been united with His burial, united, too, with His resurrection, through your faith in that exercise of power by which God raised Him up from the dead. And in giving life to Him, He gave life to you too, when you lay dead in your sins, with nature all uncircumcised in you. He condoned all your sins; cancelled the deed which excluded us, the decree made to our prejudice, swept it out of the way, by nailing it to the cross; and the dominions and powers He robbed of their prey, put them to an open shame, led them away in triumph, through Him."*

Life-Giver

We know, of course, that the redemptive work produced the casting out of sin and the restoring of the divine life, and that this was for us. But we do not put enough emphasis upon the way in which this is appropriated to us. *We consider lovingly how Jesus gave His life for us. We do not consider deeply enough how Jesus gives His life to us.* The answer is given in the passage just cited from St. Paul, and this is only one of several similar references. The answer is Baptism, which Christ has made the sacrament of our renewal, our regeneration, our resurrection. Not only does Baptism incorporate us into Christ, but into the purging and vivifying energy of His Passion, Death and Resurrection. It plants the cross within our nature, conforms our soul into the image of the Crucified, and penetrates us at the same time with the victory-grace of the Resurrection. Through it, in Christ, we die to sin, and live to God.

St. Paul gloried in the Cross of Christ. This, Cardinal Newman reminds us, was not the material cross only, on which the Lord dies, nor yet only the Sacrifice of Him who died:

"but it is that Sacrifice coming in power to him who has faith in it, and converting body and soul into a sacrifice. It is the Cross, realized, present, living in him, sealing him, separating him from the world, sanctifying him, afflicting him. Thus the great Apostle

* Col. 2: 12-16 (Knox trans.: Sheed and Ward)

clasped it to his heart, though it pierced it through like a sword; held it fast in his hands, though it cut them; reared it aloft, preached it, exulted in it."*

And this glory which comes to Christians from the Cross was bestowed by the victory of the Resurrection. The Cross bestowed the immolation of the Victim; but the Resurrection was God's necessary ratification of the Sacrifice. In and through the Resurrection, the Cross has become glorious, *crux fidelis* the jewelled, resplendent Cross *crux gemmata*, of ancient Christian art.

Transfiguration

The fact that Baptism is the sacrament which incorporates and transfigures us into the Death and Resurrection of our Savior makes it eminently an Easter sacrament. In the present discipline of the Church this association of Easter and Baptism is not readily evident. But there was a time, a long period in the early Christian centuries, when Baptism was normally administered only in the Easter time, and then only on the terminal feasts of the season, Easter and Pentecost. Even now the liturgical blessings of the baptismal font is reserved to these two occasions (more strictly, to their vigils). In spite, however, of the changes which prudence and necessity have brought about in the time and manner of baptismal administration, it is for him who receives it an Easter sacrament, at no matter what time of the year. At that moment, Christ's Death becomes our death to the "old man of sin" in us, and our spiritual affinity to the ancient Adam is destroyed; and Christ's Resurrection becomes our resurrection into the new life of the "second Adam," Who takes us then into affinity with Himself, giving us rebirth into His life through "water and the Holy Spirit," so that we have full right to appropriate to ourselves the exultant cry of St. Paul, "I live, now not I, but Christ liveth in me."

Occupation

This vital occupation of our nature and its operations by the energy of the Christ-life is a fact of primary importance to a proper understanding of Christianity. Our duty is not solely the imitation of Christ. Even more is it cooperation with Christ. We have been made His dwelling, and our faculties have been appropriated by Him as His organs of Redemption, not merely for ourselves alone, but for all those others as well whom divine Providence has appointed to us. Our being is occupied country, the old diabolic usurper having been cast out by the Risen Conqueror: and now we, His conquest, become conquerors with Him, enjoying the privilege of collaboration in His Redeeming Work.

In the Shadow of the Cross

The conquest, however, is far from complete, even inside ourselves. The effects of original sin abide with us, permitted by God so

* Lectures on Justification, p. 178: Longmans, London: 1924.

that, in justice, we may feel in our own flesh and spirit some of the agony of Christ, and thus share in His atonement as in His victory. Though Christ has robbed them of their worst sting, they are still not easy to bear, and offer a constant threat of betrayal. Besides these attacks and vexations from within, our warfare is "with principedoms and powers, with those who have mastery of the world in these dark days, with malign influences in an order higher than ours."* In the inward struggle, Christians are given many comforting intimations and assurances of victory. But in the outward warfare, there are periods in history—and ours seems to be one of them—when the fighting is grim and the issue dark, times when the Cross is more bloody than glorious, and hope is the only assurance of a victory we shall not live to see. As Pascal said, "Ours not to see the victory of Truth but to fight in its behalf."

The Action Is the Passion

Whether in the personal arena of our own souls or in the catholic arena of the Mystical Body, world-wide, the struggle is Christ's, and His Passion fulfills itself in countless ways as generations come and go. "As long as you did it to one of these least, you did it to me." (Matthew 25:40. "Saul, Saul, why pescecutest thou Me?" (Acts of the Apostles 9:4.) You and I, and all of us signed with the Cross and christened, made into Christ, by Baptism, must feel the brunt of the Passion, not only when it drives against us personally, but just as much when it is hurled against our brothers who are one with us in Christ's Body. We need constant discipline and reenforcements, each for our own struggle. But seeking them, we should not forget the others, for the Christ in them calls out to the Christ in us.

This is what gives such urgency to Lent before Easter. It is a time of renewal and reenforcement, a season of retreat in which to rally our strength and training. But not for each of us alone, personally: it is the whole Church, the Mystical Body, purifying herself by mortification, and strengthening herself by discipline. And in her and with her, it is Chrst extending His Passion so that on Easter the power of His Resurrection may be more manifest than ever in her, and in each of us. In the early days of the Church, Lent was the training time of the catechumens for the Baptism on Easter. So is it today for the Church a training time for our baptismal renewal in Christ's Resurrection. If with all our hearts we pray and fast and do the works of mercy during the Lenten days, our baptismal life will be increased in us on Easter, and the Church will be renewed and strengthened to extend the victory of Christ to new conquests.

It is reported that the Communists are contemptuous of the strength of American Catholicism. The measure in which they are

justified in such an evaluation should be for us the measure of the distance we have departed, both singly and corporately, from the Easter power of our Baptism (and its pentecostal strengthening in our Confirmation). It is good for us to have these sinister judges who make us think of what we ought to be, and to prod us on by shame and emulation to what we fail to accomplish by inspiration. These gibes at Christians are unintended compliments from the Left to the real power of Christianity.

The Zeal of Their House

Communists are notoriously zealous, tireless in their Cause. Their sacrifices for it are enormous, in time, prosperity, energy, and honor. It is ironic that they can be called the modern parallel to the early Christians, in everything except faith and charity. We brand them as scourges of Christianity: a more caustic estimate would call them God's scourges on His Christians. Let's apply the cautery even though it hurts. We have the Risen Christ for our Cause, but theirs is no risen Lord. Lenin is cold in death, and only his corpse can be seen by pilgrims to Moscow. Yet his apostles are truer to him, than many of us to our Lord. Not only is the tomb of our Lord empty, but He has made us His dwelling, full of the light and fire of divine life. But most of us are lazy and listless in His Cause, while they, indwelt by nothing bigger than themselves or what this life can furnish, give themselves little rest, day or night, mentally or physically, wherever and whenever the Cause can be advanced.

The hope of the future is not in Marx and Lenin, but in Christ, and therefore not in the Communists, but in the Christians. It is we to whom the word was said, "You are the light of the world," and that light is not our own but what Christ Himself has given to us from His Easter victory. If we are those to whom the world must look if it is to find Christ, the reflection of Him must be clear in us. Through the gifts of His Holy Spirit, we must learn how to walk in Christ and to work in His power. His apostolate is now ours, or rather it is His in us and through us. The power that once went out from Him to heal and to save must now go out from us, or from Him in us. Our zeal in the spiritual and corporal works of mercy must extend His Resurrection in us to the world around us.

To a world that considers Christianity out of date, we must show its present power in our lives. To a world sceptical about life beyond the grave, we must bear witness by ardent faith in the truth of the Risen Lord within us. To the world's despair and obsession with death and destruction, we must bring Christ's divine compassion; to its appalling burden of sin and suffering, His Calvary imprinted in our own

lives; to its gross carnality, His sweet purity radiant in us; to its false philosophies, the clarity of His teaching; to its utopian quests, the evidence of His heaven already present within us.

Does all this seem an excessive interpretation of our Christian responsibility? Each of us, of course, will have to discover his own place in the divine plan, by prayer and cooperation with grace. But each in his place, and in his allotted degree, must be magnanimous, heroic, ready for larger enterprise than merely keeping out of mortal sin. Until a far greater number of us, laymen as well as priests and religious, take far more seriously our responsibility of being active witnesses of the Lord's Resurrection in us, Christianity will not get a grip on the world. Easter of 1947 and the years ahead will seem little more than a nostalgic souvenir instead of a contemporary Resurrection.

Resurgence

But the Lord Who is with us "all days even to the end" will not have it so. The signs of contemporary Resurrection are unmistakable. We see them in the widespread fidelity to the Eucharist, in the growing appreciation of the Church's sacramental life and of her character as the Mystical Body of Christ, in the development of the retreat movement for the deepening of the spiritual life, in the manifold efforts to solidify Christian family living, and (perhaps most significantly as a fruit of this all-around intensification) in the appearance and perseverance of numerous apostolic lay groups whose dedication and zeal are not put to shame by the Communist apostles: the Christophers, the Catholic Evidence Guilds, the Jocists and their English-speaking associates, the Young Christian Workers, the Legion of Mary, the Ladies of the Grail, the Catholic Worker group with its Houses of Hospitality, the Friendship Houses—for interracial justice and equity—to name the more conspicuous and influential of them.

Death In Life

In all these, and in much else besides, the victory of Christ is conquering and going forth to conquer. They radiate intense faith and confidence, love and joy, and they are blessed with boundless energy. Their joy is saved from frivolity by the Cross they willingly bear with them; and their dedication to the Way of the Cross is saved from gloom by the joy of the Risen Savior Whom also they bear with them, as He carries them forward to the works of His apostolate. They are martyrs in the literal sense of "witnesses" to Christ's Resurrection. Those who know them can testify that their enterprise is keyed up to the spirit of apostleship described by St. Paul to his Corinthian converts:

"We have to show great patience, in times of affliction, of need, of difficulty; under the lash, in prison, in the midst of tumult;

* Ephesians 6: 12 (Knox trans.)

when we are tired out, sleepless, and fasting. We have to be pure-minded, enlightened, forgiving and gracious to others; we have to rely on the Holy Spirit, on unaffected love, on the truth of our message, on the power of God. To right and left we must be armed with innocence, now honored, now slighted, now traduced, now flattered. They call us deceivers, and we tell the truth; unknown, and we are fully acknowledged; dying men, and see, we live; punished, yes, but not doomed to die; sad men, that rejoice continually; beggars, that bring riches to many; disinherited, and the world is ours."*

* 2 Cor. 6: 4-10 (Knox trans.)

REV. BENEDICT EHMAN



EPITAPH OF AN EDUCATOR

Under this stone
Lies Professor Pfyffe,
He knew everything,
But the purpose of life.

THE SIZE OF IT

Dear Editors of Integrity:

I am Mr. Big. I have just finished reading the March issue of Integrity on work. It impressed me profoundly. Now I want to make a searching examination of conscience. I want to know what God wants of me here and now. And I am resolved to carry out His Will as perfectly as possible.

I am the president and chairman of the board of directors of a Washing Machine Company. I own 60% of the stock in the company and my share is currently valued at \$102,000,000. I am married and have seven children, ranging in age from four to eighteen years. I live with my wife and family in my own home in a near-by suburb. It is a large place set on a plot of ground 60 acres in extent. We employ

six servants to maintain the house and grounds. I am also supporting my own wife's parents. We have a place in Florida and have been in the habit of spending January and February there.

I started out to give these personal details with the idea of listing my most obvious obligations so that I might have a basis for deciding what would happen if I sold or gave away my entire holdings in the Washing Machine company and started to do the most perfect thing,—striving to do, insofar as I could, fully and completely what God wants of me.

But even at this point, before I have begun to consider what will become of the company if I pull out—its 5000 employees, the holders of the other 40% of the stock, and my associates in managing the concern—I can begin to see that so drastic a step will probably be fraught with disaster for my dependents. What to do?

My plant is in a large city. I am tying several thousand people to this unhealthy, urban life to manufacture and sell my product. Maybe it would be better for the women of America not to have washing machines. Perhaps many of those who buy the machines and use them devote the leisure, which machine as contrasted with hand-washing leaves, to sinful pursuits. My conscience has been thoroughly aroused; and I want to do what is right. Am I obliged to study the habits of those who buy my machines and restrict sales to those who use them properly? And just what is proper use? You can see how I am becoming emmeshed in the problem. I am trying to think this thing through objectively and not to bring in petty or irrelevant details. . . .

* * *

Dear Mr. Big,

The first suggestion that comes to my mind is that you liquidate your company, give the money away (say half to our Holy Father for war relief and half to your workers), and spend the rest of your life going from house to house doing family washings gratuitously. In this way you will satisfy your intense longing (the one you have so often expressed in your advertisements) to ease the pain of housewives' wash-days, while at the same time doing penance for having bollixed up the economic system.

I hear you protest. You are too old and too proud to wash clothes . . . you fear for the future of your employees . . . after all, women almost have to have washing machines.

Well, all right, I can see anyhow that you would probably not be a good laundress, so we'll settle on that score. Suppose then you try to use the power and wealth you've got together for some good purpose. Suppose you try to right your wrong within the order of washing machines. (It had to be washing machines you make. Only the most

calloused brute would deprive a housewife of her washing machine. And I decline to play the role of a calloused brute. None the less, be it noted that I think things may of their own accord come to such a pass that nobody will care about washing machines.) Now I am a pessimist, the sort of pessimist who thinks that if you have, say, been married and divorced seven times you are not going to make your peace with God by some simple expedient, such as taking an eighth and yet more charming wife. No, Mr. Big, if you are a man of conscience, you put your Florida estate in jeopardy merely by asking my advice.

Since you insist, here is the relatively painless way out. It ought to reduce you to something like your normal size in easy stages. It may work. Don't mind my gloom.

You make washing machines, Mr. Big. Not for profit now (remember?) but to ease the toil of American housewives. What housewives need washing machines most? The housewives with lots of children and no maids and little money. These should be your customers. They can't buy your machines on time, either. That would only make it harder on them, wouldn't it?

So, Mr. Big, you have to find a way to make washing machines available at \$25.00 each or say \$35.00. Don't faint. Remember, you don't have to include your salary in the cost, in case it turns out that you are extraneous.

First, I'd like an analysis of your costs. I think you will find (you are the one who should be figuring these things out, not I) that **advertising, selling, transportation, distribution, executive salaries, and red tape** account for a large part of your costs. No? Well, think up a scheme that will eliminate these major items of expense. It will mean small, local, independent manufacturing units, won't it? Where do you come in? Maybe you could be one of the small, local makers.

Next, I'd like you to put your inventor's brains, and your own, to work to see if you can devise a washing machine that could almost be made by a boy scout out of his manual. After all, I've seen washing machines. Nothing could be simpler as to principle. We can dispense with the glamour. And let's experiment with different materials for the body of the machine. Of course this machine won't have to dry, hang up, iron and wear the clothes. All it has to do is swish them back and forth and have a wringer attachment.

When you have the machine design perfected, call in all your workers (if the unions still allow you to talk to them). Confess your economic sins, exhort them to do likewise, explain that you are giving the plant to the city for a greenhouse, and tell them that any who want to become owners of small businesses can have your secrets and your

training and enough money to move far from Detroit to set up a modest local concern of their own.

I can't carry the details any further, Mr. Big. You can see already that it wouldn't work. Think how the workers would laugh! The truth of the matter is that they are no more compassionate of housewives than you were. It might work if they got converted too, if somebody started the leavening among them. But you are hardly the person to start it, although you might import some Jocists to do the job.

And think of the housewives. They wouldn't like it either. They want a Bendix. They want glamour. And they aren't having lots of babies, partly because they can't have both babies and Bendixes. Your advertising department had a lot to do with making them that way. Now you want to advertise in reverse? Oh no. It doesn't work that way. Advertising is auxiliary to the commercial exploitation of people, in respect of which it pays dividends of its sort. It is no part of the Christian synthesis.

So it all works out the way it should, doesn't it Mr. Big? It ought not to surprise you that the Christian millenium cannot be brought about without Christians, that no system can succeed without a healthy human ingredient.

And don't let me hear of you buying your workers sweet little cottages (all alike) in the outskirts of Detroit. That isn't the answer, and you know it.

Sincerely yours,

Mr. Little



WALL STREET FOREVER

**We pledge as long as we shall live,
It never will be banned:
The very highly manipulative
Law of Supply and Demand.**

ROAD TO REALITY

In 1941 I graduated from St. John's of Collegeville, Minnesota, after a not altogether uneventful four years. Without fully appreciating it at the time, it was none the less there that I got the historical, philosophical and theological background which helped me eventually to travel the road to reality.

While at St. John's, I became acquainted with the Social Institute, which did much work with farmers. I met there the men interested in the Rural Life Movement: Fathers Dom Virgil Michel and Martin Schriber, both of the Benedictine Order; Monsignor Luigi Ligutti; Professor Emerson Hynes and others. I read there the writings of Eric Gill, Peter Maurin and others who pointed a way from the mess we are now in. From these men I learned that "in a Christian society, there is no kind of physical labor which is either derogatory to human nature or incapable of being sanctified." I learned that "It is good that a man should glory in his own handiwork." From them I learned that labor was the work of slaves before Christianity made itself felt, and that in this new pagan era, labor was again losing its dignity. Unfortunately, I acquired most of this knowledge academically. I stored it in an academic corner of my mind and proceeded to act on quite other principles.

When I left college in 1941, I had the usual idea of those who have a college diploma, from C.C.N.Y. to U.C.L.A., namely to earn my living in some sort of dignified white collar or professional work. Ed Willock's jingle would apply to many of the country's graduates of that fateful year:

My daddy was a laborer,
And good Lord so were you,
But now that I have my degree
Must I get dirty too?

In the course of this article we shall see whether I did or not. I had a long road to travel but it was worth the trip for the knowledge it gave me. I started in behind the desk of a fine New York hotel, and inside of less than a year, I was acting night manager. I also doubled my salary in that time but never really felt a great deal of satisfaction in my work, even when I figured out a system of doing four hours work in about an hour and a half.

While working there, I turned to carpentry, but only to fill a temporary need. I built a solid bookcase, designing it, sawing the wood, putting it together, sanding it and painting it myself. I "gloried in my own handiwork" and felt a sense of accomplishment that office work did not give me, and never would give me.

In my groping for work that really satisfied me, I got a personnel job, and as office jobs go, it was excellent. I had the run of the office, and could come and go almost as I pleased. They gave me a temporary feeling of importance by seeing that I had a personal expense account, a private dictaphone, and the privilege of ordering any and all supplies the office needed. Another thing they let me do—the *ne plus ultra* of office work—they let me sign the president of the company's signature on letters that I answered for him even though I had never met the man. Such is the impersonalism of office work all too often, doing work for people you never meet, doing part of a job that you never see completed. My job by contemporary standards was supposed to satisfy, especially when, only on my saying so, ship captains and engineers were signed on for world-wide trips. However, I knew that a good office boy could do the job I was doing. Having arranged the office work completely to my superior's satisfaction, and seemingly on the way to a career, all were flabbergasted when I told them I was leaving. But leave I did, and I never did meet the president whose name I signed, nor did I see him.

I tried teaching, but soon found my error in thinking it was for me. In my opinion, I had tried the run of white collar and professional jobs, and had jobs which most people really envy, but I could not work up a sustained enthusiasm over any of them.

Slightly in desperation, I enrolled at Farmingdale Agricultural Institute on Long Island. I entered in the summer when the students do all the work under the supervision of instructors, the work on two farms totalling about one thousand acres.

The work at the Institute is so arranged that each student becomes acquainted with every aspect of farming, no matter which particular field of agriculture he may specialize in. Naturally, those taking a special course get more intensive instruction and work in it, but all get the same fundamentals in all branches of field work and farm practice. The work begins as early as five A.M. depending on one's chore, and ends about five-thirty P.M. Each student is assigned to some barn work—poultry, dairy, hogs, horses etc. and does chores in connection with them both morning and night, with the time between taken up with other farm operations. The instructors, trained in teaching city boys to become farmers, are patient and considerate, and do their utmost to help those who try to do their best.

My first barn work was with pigs, and my first day on the job I had to help a sow deliver a litter of fifteen. I considered this something of a sign. The summer followed with my doing every conceivable type of farm operation—all new to me—but second nature to any farmer's son.

My office hands which had not gotten beyond lifting a typewriter

or adding machine now lifted dairy bags to load feed bins. I harnessed horses, horses that towered over me; and I felt like a Roman charioteer driving them. I sweltered while I cleaned out the bottom of a silo, and I got soaked from head to foot while filling it with ensilage. My office pallor changed to a ruddy hue, and my hair got bleached by the sun. I could sing aloud at my work, as was the custom when labor was the work of love, and my voice improved in the fresh air. I developed callouses on my hands, and I was as proud of them as a boy wearing long pants for the first time.

I learned how to milk a cow and developed my hands by milking more of them. The first two weeks of milking I soaked my hands in warm water both morning and night, but I got over the soreness. The great day came when I milked out six heavy producing cows in the time allotted me, thereby passing my milking test, a requisite for graduation.

I loaded corn on wagons till I thought my back would snap, and then loaded more corn on more wagons. I weeded the vegetable garden and picked beans by the basketful.

I worked on the mowing machine, the thrasher and the hay baler.

I worked thinning apple trees, picking peaches, pears, berries.

All this work, since it was close to nature, and varied, was befitting a man. I gloried in my own handiwork. Adam gloried in the same type of work, the first occupation in history.

The variety was something that office work lacked. And there was a sense of accomplishment at seeing a silo filled, a field mowed, a crop harvested or even a barn cleaned or a cow milked.

I found that this type of work appealed to me. It gave me a chance to use my stocky body designed by nature for manual and physical work. In using it for the work for which it was obviously designed, I was happy. I saw the complete work of my hands, the complete cycle of work and life; from taking a cow to be bred to delivering the calf, from planting to harvesting. I knew what I was doing, and why I was doing it, and that it was completely honorable. There was in the work that completeness which makes a whole man, which helps to integrate a man. There was in it that natural quality which is like nature itself, appealing to the natural normal average man. I might add too that I knew everybody with whom I was working, or for whom I was working, without the anonymity of the personnel worker, and they had the humility and helpfulness about them which comes with close contact with the soil, and from a recognition of true values.

There was a certain creativeness in the work, actually a making of new things. It gave me a chance to impress my own person into my work, to put the stamp of my own nature on it. Man, by nature re-

sembling God, is creative and needs to see that extension of his personality which is so abundantly seen in farm and craft work.

At the end of the long summer days, I could sleep the sleep of the just . . . the just exhausted. I had used every muscle in my hands, my arms, my back, my legs. My sleep was sound. My tiredness was not the tiredness of boredom which comes from office work with its repetition of work which because of its limitations is often almost meaningless and disintegrates people. My whole being was used. I was close to nature.

The summer went by and fall registration was at hand. I registered for general farming, but found my true forte in the farm shop course when it came to working with wood, iron, and leather. I found I was first in my class in iron work and second in woodworking and saw this was even more appealing than general farming, so I decided to place more stress on shop work. Actually no matter which of the courses you specialize in, you still wind up with a general knowledge of farming, more than enough to run a subsistence farm, because the work is so planned that all get a general, generous minimum. The planning and detailed work behind this on the part of all the faculty, to achieve such a result, is the work of genius.

After woodworking and leatherwork, we went to blacksmithing, welding, concrete work, and the use of dynamite, again with practical work in all branches covered. Along with this work all have the usual farm chores, such as milking, and feeding hogs and chickens.

My farm schooling was interrupted to come to my sister's farm, where my background of schooling proved to be invaluable. We raise and butcher our own beef (we had some of it today for supper), our own chickens (we killed one for tomorrow's lunch, by way of variety), our own ducks and a few turkeys (we ate one for Thanksgiving), and can get an occasional deer from our woodlot, during hunting season.

Among the wonderful things about farm life is the outlet it offers for so many of man's talents: carpentry, plumbing, husbandry, and the joy in his own handiwork. Another and very important thing is that on a well-run farm, in the winter a farmer has many days in which he can further develop himself. Almost every evening on the farm, when supper is over and the chores are done, a person can pursue whatever hobby or craft interests him—from wood carving or painting to playing the violin. Or the farmer can use the evening for social, mental or spiritual development. This is not so true of city life with its hectic pace. But farm life is especially leisurely in the winter, and seems to be designed so by nature for the rest and recreation of man after the hard work of the other three seasons.

One of the most wise, most truly wise and cultured men I know,

is our neighbor here who spends much of his time after his light winter work is done, reading. This shows in his every word, and is proof enough to anybody who has met him that life in the country can be truly cultured and dignified.

In the winter, the peace and quiet of the farm is exceedingly conducive to study, or anything which will improve man's mind or soul. One has the room in the country to do the things one has in mind, because country life is not so cramped as it ordinarily is in the city.

My one regret about the road I had to travel is this. I know that after the fall of the Roman Empire Europe went into a stage of darkness in which the youthful Catholic religion, then known as Christianity, converted Europe. The Church did it by the "Cross and the Plow." It set up its centers, its monasteries, all over Europe and civilized the barbaric tribes by religion, and the teaching of farming as a way of stable, normal life. Now my regret is this. The marvelous Catholic Church, with its armies of geniuses in every field from theology to biology, from philosophy to animal husbandry, does not seem to be fully aware of its power, and its history. The need now, as in the dark ages, is for monasteries to convert the Street Arabs and to show them the real way out of industrialism, not only by showing the contemporary errors in thought, but by teaching blacksmithing along with theology, animal husbandry along with history, field crops with foreign languages, butchering along with economics, and carpentry along with the history of social thought. All of these subjects would make a great deal of sense in a college course, which would train men for life in the country on the ideal type of farm, a subsistence farm; and give them skill in a craft, which could be followed along with farming. This was the custom years ago when farming was a way of life and the craft presented that natural diversity in labor which all men unconsciously look for. Until that day comes when there is less emphasis on business courses in Catholic colleges, the few who will find their way to freedom will have a hard road to travel.

JAMES P. EGAN
Crestmont Farm
Susquehanna, Pa.



THE BIRTH OF THE BLUES

Envy and Greed were talking one day,
Said Greed to his spurious neighbor,
"I know a game that we two can play,
I will be Capital, you can be Labor!"

THE PSYCHOLOGY OF ANTI-SEMITISM

If there is one form of mental health that really needs a searching analysis from the Catholic viewpoint, it is this question of anti-semitism.

It isn't an easy subject to analyze.

Some years ago, Milton Meyer in the *Saturday Evening Post* wrote an article on the Jews which raised a hullabaloo. There was even a shakeup in the editorial department over the article.

Yet all that Meyer said was that Jews in many cases were not living up to their own ethical and religious traditions, something which could equally be said of Catholics.

For a Catholic to write on anti-semitism and be honest, it is of no use to say merely nice things, as for instance that we must love Jews because they are our brothers, children of the same God, our Father.

The Jews are accused of being money-mad, seekers after the goods of this world, makers of bad movies, creators of pornographic literature, Freudians, Marxists and upholders of science divorced from religion, and it is quite true that all too many Jews are in different types of evil like these; still it would be unkind and unfair to claim that these are Jewish monopolies.

The Jews have no monopoly on the seven deadly sins.

The task for Christians who have a better ethic is to show them the true way and not berate them for going after false gods.

But it is of that peculiar hatred of Jews and continual blaming them for all and sundry evils that we would like to write. It becomes a sort of obsession with so many Catholics, and leads to all forms of uncharitableness.

It so often happens that the materialistic Catholic is the chief offender in this business.

We have often pondered on this fact and have wondered if the real cause is not that Christians who seek after the same things of this world as the Jews, find themselves outstripped by minds which are better, and a consequent envy is born.

It isn't an easy subject nor can it be over-simplified but there are a few angles concerning this emphasis on materialism which can clarify the subject somewhat, we believe.

The Three Modern Heresies

The three great heresies of today, Marxism, Freudianism and "Pure scientism," can be called the three great temptations of Christ in modern form, the temptation of the world, the flesh and the devil.

It is no small point that Jews so often go towards these heresies and fail to see the much greater and deeper truths of Catholicism.

Probably the answer is that Catholics do not know their stuff and haven't given enough thought to the implications of their own religion and consequently are unable to enlighten the very acute Jewish mind.

When Christians are intent merely on more money and power and wealth, they certainly fail to enlighten the Jews on the superiority of Christianity. If, however, there was a rebirth of the early Christian spirit of the counsels, Jews might come to say of the Christians "see how they love one another" and might be tempted to join Catholicism.

There is a marvelous unity about everything studied in the light of Catholic theology and the present mental-breakdown epidemic, anti-semitism, and a too eager grasping after the things of this life are all closely associated.

Some years ago in a series of articles on mental health we put forth the suggestion that maybe a great deal of this ill health came from a disregard of the three evangelical counsels, voluntary poverty, chastity and obedience.

We said it was noticeable that men who went after money and power so often committed suicide not only after they lost their fortunes but even when they still had them. In one case, they seemed to think that life had no more in it to make it worth living and in the other case they had exhausted their imaginations in trying to buy happiness, and had failed to grasp the fact that happiness rests alone in seeking God and that we must come to God through Christ, who said that the poor are the blessed ones.

The World, Marxianism, and Voluntary Poverty

We said you could call this temptation of money and power the temptation of the world and that it had a curious relationship to Marxism which offers us the material splendours of the world if we only would bow down and adore its anti-God tenets.

The three words that sum up so much of modern day thinking are "security," "inhibitions" and "frustration." "Security" seems to be the over-emphasis on faith in material things and a very definite falling away in belief in a personal Providence Who watches over the sparrows and the lilies and Who loves man much more than these.

"Inhibition" and "frustration" are related to the questions of sex and obedience.

St. Thomas speaking of money says that it is not real wealth, for you can want it to infinity and for a finite mind to want a finite thing to infinity is an irrational act. That is smart thinking. A Boston woman, working in the financial district, made a similar observation once to us. She said that money had a mystical quality about it. The more you had of it the more you wanted of it.

We have watched miners going into the Arctic from Edmonton, Alberta, cutting themselves off from civilization for a year at a time just to get gold and suffering indescribable hardships in the process. Once a year they would come back to Edmonton and blow their money in a grand drunk. Then back to the north country.

Cobalt Jim McDonald, who discovered the famous Cobalt, Ontario gold mine, one of the largest gold producers in the world, once told us that the companies in northern Ontario had to remove the gold bricks from the sight of the workmen in the smelteries because when the gold was left around, the men would stand watching it in a spell all day and would do little or no work. It evidently spelt dreams for them.

"Clean mad for the muck called gold," Robert Service once wrote of the Arctic gold seekers.

The Flesh, Freudianism and Chastity

The mental breakdowns from an overindulgence in drink and sex are a sure testimony to failure to practice the spirit of chastity.

The peculiar perversity of so much Freudian reasoning is this obsession with sex as being the root cause of people's troubles.

Catholic ascetical theology has a far more intelligent understanding of the question of sex than the Freudians will ever dream of having.

St. Paul says that the union of a man and wife in lawful marriage is a symbol of the union between Christ and his Church. If we ever stop to meditate on that statement, we shall have entered into one of the most magnificent aspects of our theology. We shall learn what is the depth of love and its magnificent meaning. We shall begin to comprehend the sacrifices of Christ on the Cross. We shall begin to understand the pain Christ suffered from love in the Garden of Gethsemane . . . The Canticle of Canticles will open up with wonderful new vistas of thought.

The Freudians talk of the return to the womb as a fundamental drive of human beings and they are fond of the phrase "Oedipus complex," which can better be translated into "Mamma's boy." Catholics shouldn't fear these seemingly horrendous statements for they know that in the womb of Mary, the elect are born in a marvelous spiritual union with Christ who was constituted head of His Mystical Body in that marvelous womb. And every true Catholic is a "Mamma's boy" only Mamma is the greatest Mother of all, the Mother of God, Queen of the Angels, our "tainted nature's solitary boast."

The Devil, "Pure Scientism," and Obedience

The third word "frustration" today reveals a subtler temptation. Everyone is talking about being frustrated, which boils down to this, that people are not having their own way. Consequently they are un-

happy. They forget that God's ways are not their ways and God's thoughts are not their thoughts and that God knows what is best for all and draws us firmly by His grace to do His will when we have good will.

The Holy Father in his encyclical on the Mystical Body speaks of Christ gently bending the wills of His followers to do His will. It is struggling against God's will that really makes us unhappy. And perhaps because the Jews are nearer to God in the sense that they are God's chosen people, this struggle is the keener and more painful with them. A proud people don't like to bend the neck. That is where the Blessed Virgin must come in with her gift of humility or of humiliation to bring them to the light.

"He hath taken the mighty down from their seat and hath exalted the humble," she said in the Magnificat and she is the treasury of God's graces, who gives out the necessary spiritual aids.

The very exceptional mental gifts of the Jews may be their stumbling block in coming to the truths of faith. Their temptation can be the special and third temptation, that of the Devil. St. Thomas says that the purpose of obedience is to offset the devil who is an angelic intellect and can easily delude a merely human intellect.

The idea of a "pure science" divorced from God is the dream of the irreligious scientists today. They boast of their humility even and they accuse the Catholics of being proud because they are dogmatic, claiming to know divine things with a certainty. Why, we only claim to know a few things, these scientists say, and we use our scientific method carefully to ascertain these things. This is the final surrender to pride.

From the visible things of the universe, our minds should rise naturally to the invisible as St. Paul says but pride has so disordered the thinking of these scientists that they are actually being fooled by the angel of darkness posing as an angel of light.

St. John of the Cross tells us that we shouldn't go to fortune tellers for fear the devil may use the fortune teller to predict purely natural events, such as happenings dependent merely on natural circumstances. Thus we could easily be deceived into believing in the superior lights of the fortune teller and would be drawn into error by that spirit whose sole aim is that we refuse to do God's will and so fail to get to Heaven.

The fool has said in his heart there is no God and atheism is a form of insanity.

A false mysticism and scrupulosity can also be forms of mental ill health and the only answer here is right mysticism, guided by good spiritual directors and obedience to these directors. Then those marvelous lights if they are real lights move under the power of the keys of Peter and we are protected against the devil who shall never prevail

against these keys.

If the Jewish mind is going after the three false ways of life, of Marxism, Freudianism and "pure science," then the Christian answer is not to berate them but to show them the evil of those philosophies and their shortcomings.

Re-Directing Anti-Semitism

If the Christian is really inspired with supernatural charity and has the love of God and the Blessed Virgin in him, he will have the mind of Christ and will be seeking the conversion of the Jews and he will meditate on the problems of anti-semitism and try to turn that hate into an effective love. Hate is but perverted love. This anti-semitic drive can be changed into a tremendous zeal for the conversion of the Jews if rightly understood.

It is the constant tradition of the Catholic Church that many of the Jews will come to the true faith at the end of the world. In this faith, the Jews will find a meaning for Purim that they never dreamed of in their own study of the Old Testament. They will realize the deep meaning of the stories about Abel and Abraham and Melchisedech and Esther and David and Solomon.

They will come to realize that the sixty or more prophecies regarding the Messias have been fulfilled in Christ and that they have but to turn to His life to find the truth.

We Christians are spiritually Semites as Pope Pius XI once said and we have Abraham for our father too as have the Jews. When Christ gave up the ghost on the Cross and the veil of the Temple was rent, the Old Law had passed away and the new reign of Christ in His Mystical Body had begun.

The nurturing of anti-semitism by any Catholic is then an evil of the greatest kind, one that might well be called diabolical for if there is one thing the devil wants it is to frustrate the Divine plan which is that all men may be saved. More than this, an anti-semitic Catholic is giving away a very clear insight into his own wrong motives.

Thackeray once wrote an essay about Dean Swift and a very sharp critic said that it didn't tell you much about Swift but it did tell you an awful lot about Thackeray. Similarly, with anti-semitism in a Catholic. It doesn't tell you much about the Jews and their mysterious mission in this life but it does only too well show forth the limitations of the Catholic harboring these feelings.

ARTHUR SHEEHAN
New York City

THE DECEIVED

"This is not love," they said, "that lays down life
Alone on Calvary's hill; that hangs apart
With Arms outstretched, entwined about a Tree of Death,
With broken Feet and sorrow-stricken Heart.
This is not love but blindness."

"This is not God," they cried, "Whose power is bound
Within the yoke of wood, the chain of nails,
Whose strength is fastened firm upon a Cross,
Whose kingly might is gone, Whose courage fails.
He is not God but weakness."

"This is not life," they mocked, "that bows Its Head
And yields—the Conquered and the Crucified,
The Christ Who'd claimed the very keys to life
But found this door well locked, for He has died.
This is not life but darkness."

"He is no Friend," they scoffed, "Whose idle boasts
Of triumph and of glory cannot show
His death less real, His shame less true to us
Who stand deceived and shaken, here below.
He is no Friend but coldness."

"Not love nor power nor life nor Friend," they said,
Yet little knew they spoke of Him, the leav'n
Of truth and peace whose death had rent the veil
Of sin and opened forth a living heav'n.
He was their God of fullness.

—GERARD SEDLEY





A RETREAT TO PRINCIPLE

Anarchists, I find, are not well represented among my intimate friends. The reader may say now, and even more likely may say it later, that the disadvantage is not to the anarchist, and he may say it quite rightly, for all I know. Still, the deplorable fact remains, and I may consequently be doing the anarchists an injustice when I assert, purely from hearsay, that, at least when they are working hard at their anarchy, they are not likely to be universally friendly or even lovable creatures. However, the one anarchist I know, I like. He is the one we see in the cartoons, with Einstein hair, a beard grown out of all credibility, and with bombs fairly dripping from his shabby pockets. The last time I saw him, he was deep in some underworld burrow, surrounded by thousands of demonstration posters all reading "Down with ---!" followed by a long dash, and on one he was hurriedly filling in the name of something or of somebody.

Now I like this anarchist because, whatever be his shortcomings in aught else, he has a nice sense of proportion. After all, what a person is against is a relatively negligible matter, altogether secondary, and may be constantly changing in emphasis. What one is against depends upon the real thing that matters, what he is for. Accordingly as the positive is understood, the negative will develop, and hence there is nothing out of the way in having on hand at all times a certain amount of these posters, ready to be filled in as occasion warrants.

And I wonder if we have always preserved due proportion in the things that we are for and against. Take for instance our battle against communism, or take what we refer to vaguely as "christianizing the social order." The Church's war on communism is an inevitable and holy thing, but far too many of us, without knowing precisely what we are for that communism opposes, and why the Church has filled in a blank with communism's name, have seized a sign ready-marked "Down with communism!" and have rushed out to fight a purely negative war. And "christianizing the social order" may very easily mean nothing at all. Christianity, Michael de la Bedoyere reminds us, does not entail in itself a ready-drawn blueprint to solve the social problem, or any problem, for that matter. It does provide a set of working principles from which Christian men can draw their own blueprint. If "christianizing the social order" is to mean anything at all, it must embrace the definite and specific social deductions from Christianity upon which the Christian social order is to be shaped. The conversion of the world overnight would not of itself bring an end to the world's social and economic and racial injustices. Bishop Sheil said recently, quoting

Cardinal Saliege, that it is because we Catholics do not know the Church's social doctrine "that the causes which brought communism into existence have not disappeared, and for this condition, Catholics bear heavy responsibility."

Now, as we are coming more and more to discover, the Church does have certain definite and specific social deductions from Christianity which form the positive basis for her attack on, among others, communism. The Church aims at nothing less than what was known, before secularism put an end to that sort of thing, as Christian civilization. The social encyclicals have stimulated much vigorous thought along these lines, and many of the old labels and slogans formerly accepted uncritically have been re-examined in the light of almost forgotten principles, and it has come to pass that many of them have been found wanting. Today, it seems hardly credible to us that *Rerum Novarum* could have been greeted by sincere Catholic conservatives as merely a confirmation of the existing order. It would be scarcely possible for us to interpret in the same fashion such words as the following of the present Holy Father:

The Church has condemned the various systems of Marxist socialism, and she condemns them still today, for it is her permanent duty and right to save men from currents of thought and from influences which jeopardize their eternal salvation. But the Church cannot fail to know and to perceive that the worker, in his efforts to improve his condition, finds himself confronted by a system which, far from being conformable with nature, is contrary to the order established by God and to the purpose which He has assigned to earthly goods. The methods used may have been, and may still be, wrong, dangerous, and deserving of condemnation; but no one, least of all a priest or a Christian, can possibly remain deaf to the cry that rises out of the depths, calling for justice and for a spirit of brotherhood in a world which a just God has made.

Clearly the social pronouncements of the Popes converge to the establishment of a system which will not be unconformable with nature and contrary to the order established by God and to the purpose which He has assigned to earthly goods. That it is for the Church to take the lead in forming such an order is a conclusion from what we shall consider as the first principle which the Pope lays down for the Christian civilization. I have arbitrarily expressed the Pope's social doctrine in four principles, without presuming to codify this doctrine, and intending nothing more than to hit upon a convenient way of dealing with the subject. The first principle is this: *that the whole social question is primarily a spiritual affair*. In the same message from which I quoted above (Christmas, 1942), the Pope interprets the Christian obligation for the salvation of mankind in terms of the re-ordering of society:

Only in one way can we hope for salvation, renewal, and true progress, and that is through the return of numerous and influential sections of mankind to a true conception of society, a return which will require

an extraordinary grace of God and firm and self-sacrificing resolution on the part of men of good will and far-sighted vision.

We shall return to this first principle, which is paramount, at the end of this article. If it is recognized from the outset, however, we may be spared the noisy protest of the twentieth-century realist, whose both feet are on the ground, who will invariably give a materialist interpretation to the Pope's words, and who will, therefore, invariably miss the whole point. The twentieth-century realist can see in the papal condemnation of machine civilization run wild, only reaction and Luddism. And he loftily asks if we propose to jettison technical progress and return to outmoded methods of production, or, in the classical phrase, to go back to the Middle Ages.

The answer to the realist is that we do not know the answer. This is a question which deals with men's hearts and minds. A method of economy is not a transcendent item, but is a product of the human mind and will. It is, in fact, a reflection of the state of the human mind and will. The technical progress that did or did not exist in the Middle Ages is irrelevant. The only relevance that the Middle Ages themselves have is in the fact, as Pius XI put it, that at that time

there existed a social order which, though by no means perfect in every respect, corresponded nevertheless in a certain measure to right reason according to the needs and conditions of the times. That this order has long since perished is not due to the fact that it was incapable of development and adaptation to changing needs and circumstances, but rather to the wrong-doing of men.

If we could restore the atmosphere of the Middle Ages, the atmosphere of thought and of moral judgment, the methods of business would take care of themselves. The Pope is not an economist, and his sole interest in economic technique is to lay down those certain conditions which must obtain if we are to bring back that necessary atmosphere in which a sane order could thrive (and which we shall consider as principles two, three, and four). And surely, if to save our souls we need to restore some one or other simpler habit of life (which means that we would have to begin to see in technical progress something indifferent, determinable to good or evil, and not necessarily and always good), then, to save our souls we would, in a sane order, restore it.

Thus, when the existing order is criticized, the immediate inference should not be an advocacy of surgical operations without anaesthesia or that the plumbing be ripped from our homes, or even, to a world that is rapidly going out, that it go by horse and buggy. It is a question of hearts and minds, rather, and the twentieth-century realist is cousin german to the racial realist who resents anyone poking about in the institution of Jim Crow or suggesting some injustice might be involved in the accompanying murder and pillage, since such business can only lead

to negroes marrying our sisters. The Pope does lay down this general principle:

Even technical progress should not prevail over the general good, but should rather be directed and subordinated to it.

It would be impossible to say just what might be the fate of the latest atom-smasher, or even of last year's model, if men began to subject them to moral judgments instead of accepting them as the inevitable advance of science. A writer recently in *The Weekly Review* developed very well the principle enunciated above:

The difference between us and our contemporaries is not a material one, it is essentially a spiritual one. . . Their advocacy (of a dominating machine economy) is based not on reason, but on mysticism. Their attitude is 'We cannot do without the machine'. . . We are not prejudiced machine breakers; but neither are we mystic machine worshippers. What we are concerned about is the menace to freedom from the concentration of economic power. We do not believe that the machine was the origin of that concentration. In fact we hold that it might be possible to use the machine for the distribution of economic power. But if any machine cannot be used without concentrating economic power, then we ask what advantages its use will bring us which will outweigh the menace to freedom. If the answer is not satisfactory, then we will keep that particular machine in a museum and endow a few old scientists to take it to pieces and put it together again at intervals. At any rate, we resolutely refuse to say: 'We cannot do without the machine.' That betokens the loss of a free mind.

The second principle for the restoration of the Christian order is *the institution (perhaps it would be better to say re-institution) of private property*. The correlative to this is that at present property is ill distributed. Of the institution of private property is spun the whole fabric of the better society; it is the tone of that society, the atmosphere in which the new order must breathe. The Church's attitude towards private property has been stated best of all by Leo XIII in *Rerum Novarum*:

The law should favor ownership, and its policy should be to induce as many as possible of the people to become owners. Many excellent results will follow from this; first of all, property will certainly become more equitably divided. For the result of civil change and revolution has been to divide society into two widely differing castes. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, sick and sore in spirit and ever ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the consequences will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another. A further consequence will result in the greater abundance of the fruits of the earth.

The old Christian order of the past, and final destruction of which order Cobbett rightly traced back to the land spoliations of the Reformation, was founded upon the institution of private property. Private property was the guarantee of personal freedom, the ground in which grew personal responsibility. It was that modicum of the world's goods which St. Thomas lays down as necessary if a man is to practise virtue. It was the great leveller, which left no man altogether at the mercy of another, or of a group, or of the state. And it was the destruction of this institution and all that it connoted that depersonalized and mechanized society, and that has thrown us upon the horns of the dilemma of socialism and industrial capitalism.

The fundamental and Christian nature of private property has been developed exhaustively in the writings and the activity of all those who have formed the various communal farms and other land movements, the groups advocating the small shop and small businesses, the private craftsman and the small farm. The whole philosophy of ownership was perhaps never better stated than in Chesterton's *The Outline of Sanity*.

The third principle is a restriction, or rather, an amplification of the second. It is clear that *by the concept of private property the Holy Father does not envisage merely, in the case of the worker, the wage contract, however just and equitable.* He says, in fact:

The dignity of the human person normally demands the right to the use of earthly goods as the natural foundation for a livelihood; and to that right corresponds the fundamental obligation to grant private property, as far as possible, to all. The positive laws regulating private property may change and may grant a more or less restricted use of it; but if such legal provisions are to contribute to the peaceful state of the community, they must not prevent the worker, who is or will be the father of a family, from being condemned to an economic dependence or slavery irreconcilable with his rights as a person.

The dignity of labor demands, not only a just wage, adequate to the needs of the worker and his family, but also the maintenance and development of a social order which will render possible and secure a portion of private property, however modest, for all sections of the community.

This is plainly in accord with the view of society taken as the ideal by Mr. Belloc, and thus defined:

a society in which property is well distributed and so large a proportion as to determine the general tone of society.

From this, it is a mere deduction to the fourth principle: *property must be redivided.* In his speech on the anniversary of the outbreak of the war, in 1944, the Pope called for the "setting up of an economic and social order more in keeping with the eternal law of God and with the dignity of man." And this, he said, "appears to every follower of

Christ not only as a step forward along the path of earthly progress but also as the fulfilment of a moral obligation."

Return of property to the many is the way out of this system in which there is an

excessive concentration of economic goods which, often hidden under anonymous titles, are successfully withdrawn from contributing as they should to the social order, and which face the worker with the virtual impossibility of effectively acquiring private property of his own.

The social and economic policy of the future, the controlling power of the State, of local bodies, of professional institutions, cannot permanently secure their ends, perfect a genuine productivity of social life, and normal return on national economy, except by thus fixing and safeguarding the vital functions of private property in its personal and social values. . . The State may, in the public interest, intervene by reulating its use or, even, if it cannot equitably meet the situation in any other way, by decreeing the expropriation of property, giving a suitable indemnity. For the same purpose, small and medium holdings in agriculture, in the arts and trades, in commerce and industry, should be guaranteed and promoted, co-operative unions should ensure for them the advantages of big business. Where big business even today shows itself more productive there should be given the possibility of tempering the labor contract with a contract of co-ownership.

In Mr. Belloc's *The Restoration of Property*, these principles are extensively elaborated to show the process by which this redistribution might take place, through prohibitive taxation and subsidy, until such time as the new social order would be able to function.

Legislation such as that advocated by the Holy Father would be necessary in the creation and preservation of the mental change which is necessary for the Christian society. Where that mental change has been effected, there is no validity to the argument frequently urged, that redistributed property would quickly revert to the hands of a few. Where the proper mind exists, where the social implications of property have been grasped, Chesterton advised land speculators to try to make no corners, as for example in a Spanish village. The objection overlooks the fact upon which the Christian social doctrine is premised, that property is natural to man, that the present reversion of property into the hands of a few is the result not of natural development, but an organized conspiracy. Where the proper mind existed, monopolies and trusts would be recognized for what they are, and in the well-ordered society they would be punished as any other collusion against the common good.

It is upon the first principle that the proposed Christian order must stand or fall. The other three are ancillary, to the extent that they are conditions for the enacting of the first, to the extent that they derive from the first their meaning. Such a system as is considered by the Pope will stand, when the minds of men have been weaned from ma-

terial secularism, when we have discarded what it called in the Gospel our *pleonexia*, the desire for corruptible goods, and have recognized once more the social significance of property. When society has been given a purpose in life, when the past and the future is even a share in our planning, and when men decide to retreat to principle, then the work will be done.

Such a system once functioned, at least to a great extent. Such a system can still function, as Ireland testifies. There are many reasons, however, naturally speaking, for believing that such a system might not again be generally accepted throughout our world. When Belloc first wrote of the servile state, now a generation ago, he expressed the fear that men had lost the appetite for real property and all therein entailed. He asserted then, what would be even truer today, that it would border on futility to offer a life of freedom with responsibility to the wage slave of our society, tied fast to state and to employer, but with an assured income and social security. The meaning of property, the meaning of labor, the aim of living, these are items buried in the past. As Christopher Dawson tells us, it is in the very nature of the impersonal, mechanized order that it should have dehumanized those caught up in its toils. And the Holy Father has spoken of the natural probability against any change, in discussing the predominant trend of today's thought, found in

an agglomeration of huge populations in cities and in the districts dominated by industry and trade, an agglomeration that is accompanied by the complete uprooting of the masses who have lost their standards of life, home, work, love, and hatred. By this new conception of thought and life, all ideas of social life have been impregnated with a purely mechanical character.

So, we are brought back to what the Holy Father said in the beginning, that this restoration "will require an extraordinary grace of God and firm and self-sacrificing resolution on the part of men of good will and far-sighted vision." It will require a revolution where all revolution must ultimately be waged, in men's minds.

Because there is every reason for saying we cannot succeed, there is a possibility that we may. We wander now in the penumbra of total war and a precarious peace dominated by the total state; and these are the two supreme achievements of our mechanistic age, the age that was to have ushered in Jerusalem. Blake's sword has long since turned to rust, the sword that was not to sleep in his hand till he had built Jerusalem. Let it lie. I rather think we should not care for Blake's Jerusalem, and, at all events, Jerusalem is not to be had: it is not for this world. What is for this world, which has been so long denied this world, shall

return to this world, if we hope aright. And that shall come to pass when the Church militant stretches forth its temporal arm in all its vigor to grasp the sword of the Spirit.

Dies venit, dies tua

In qua reflorent omnia.

BRUCE VAWTER, C.M.



AMERICANA

Under a spreading chestnut tree,
The village smithy stood,
The site was bought by the A & P,
And proved to be very good.

MAN'S PROVIDENCE

A recently published book on the Metropolitan Life Insurance Company* provides an excellent opportunity to examine in some detail the insurance phenomenon.

As insurance is one of the institutions which industrial capitalism indirectly brought into being it needs viewing in the floodlight of Christian teaching. When men strayed off the Christian center after the Reformation, things didn't work so well. They declined to retrace their steps. Instead they invented new, make-shift arrangements to cover up their errors. Eventually the make-shift arrangements occasioned new disorders. This is the familiar pattern of our unrepentant society. Insurance is one of the makeshift arrangements. Let us examine it. The Metropolitan is a splendid specimen; not because it is a bad company, but because it is such a good company. We are not looking for accidental chicanery, but for structural defects.

In our society Big Business is playing Santa Claus, Psychiatry is playing Priest, but Insurance is playing God.

The Met

The Metropolitan Life is the largest insurance company in the world. It represents the largest concentration of private money (over 7½ billion dollars) in the world. Hence its omnipotence.

It began business along with other pioneer life insurance companies in the middle of the last century, as a frankly commercial enterprise (which compares well with some other companies which were swindles, and which met an early demise). That life insurance caught on at all was undoubtedly due to the fact that industrial capitalism had so far separated men from small ownership and broken down their sense of community, that they turned with relief to this new offer of security.

What accounted for Metropolitan's rather sensational rise to first place in the insurance business? Even highly imperfect things like unhappy marriages flourish with the practice of virtue. So it was with Metropolitan. An institution in itself unfortunate (as we shall see) rose to its present position of esteem and prosperity not by shrewd business practice so much as by a certain integrity and benevolence it exercised. First of all it issued industrial insurance in tiny policies to the dispossessed multitudes of industrial wage slaves. Although its motives for inaugurating industrial insurance were mixed, at least the company was visiting the poor with a sort of compassion, instead of vying with other companies for the privilege of "protecting" the rich. It prospered. From 1919 to 1929 Metropolitan had as president a

* THE METROPOLITAN LIFE, a Study in Business Growth, by Marquis James, Viking Presss.

man named Haley Fiske, who was sort of a humanitarian saint. He was also a gifted insurance man (in the trade use of the term), but he appears to have acted as often *first* to seek the Kingdom of Heaven and its justice, as he saw it (a compassionate, but not a blinding vision), as from the principles of expediency. Other presidents and high officials, though of lesser stature than Haley Fiske, exhibited the characteristics of men seriously devoted to the welfare of society in preference to their own selfish interests. In several major investigations the outstanding integrity of the company was brought to light. From the financial point of view (not the Christian view now, but according to the best capitalist ethics), the Metropolitan has not only been phenomenally sound and prudent, but also has shown brilliant initiative. Its handling of farm mortgages during and after the depression, and its vast real estate projects of recent years, are notable examples of financial acumen. More about them anon.

What, then, can be said against a company so obviously admirable? Really nothing derogatory can be said by anyone who accepts the fundamental presuppositions of the society in which this institution grew. Even the TNEC Inquiry of the Franklin Roosevelt administration (with its socialist tendencies) couldn't make an indictment. They said the Metropolitan was too big (as it is), but as they only had it up their sleeves to make it yet larger, their criticism fell a little flat. They too were materialists, secularists, humanitarians, and so were wasting their time. It is only from the Christian Center, the Catholic Church, that the Metropolitan really shows itself for the curious and abnormal growth that it is.

Insurance Substitutes for Charity

All insurance is simply this, in its essence: it is a system of getting the fortunate to contribute to the welfare of the unfortunate, but without charity. All insurance calculations are based on statistical averages. Of a given 1000 men 35 years old, 3 or 4 (or however many it is) will die this year. Of 1000 factory workers, 6 or 7 will hurt themselves at work. Let the living undertake the support of the widows of the dead; let the able-bodied pay the doctors' bills of the injured, through the intermediary services of the insurance company. Now as Christians we are bound to help each other anyhow, for the love of God.

There are three major differences between the one and the other method of distributing largesse.

The first is that it costs more to do it the insurance way because you have to pay all the insurance people for the red tape and investigation that is involved.

The second difference is that the insurance plan benefits only those who can pay dividends, whereas the Christian plan benefits especially

those who cannot (and therefore need it most).

The third difference is that the Christian scheme of things encourages the flow of the virtue of charity, which is the oil of society, whereas the insurance plan tends to destroy charity. A man buys insurance for selfish reasons (vide the advertisements. How far would insurance get by advertising: "A man is run over. It might be *your neighbor*." Oh no. The ads read: "It might be *you*."), or at least for reasons of a love not extending beyond his own family, and this despite the fact that he does participate, by buying it, in a group plan by which his money is distributed to help others. Insurance is a way of effecting the material results of charity without charity, and therefore without merit in the sight of God. This situation was occasionally eased in the case of the Metropolitan, as we said. The system in itself cuts out person-to-person charity but the company itself exercised a certain charity when small policy holders were pressed, by showing a leniency to which they were not bound by contract. The company is so set up that this could be done almost entirely at the will of one man at the top, but all of the thousands of agents and clerks participated a little in the merits that flowed from it. We see here very clearly the advantage of capitalism over socialism, as going not quite so far in the same direction. Capitalism allows the free exercise of virtue in one's work to only the top few, but socialism would allow it to no one. A Christian social order would make it generally possible. The Christian should not deplore the exercise of charity by the few who are able (and therefore withhold a genuine admiration for the Metropolitan officials), but rather work to make the practice of charity more generally possible.

There is a story attributed to the Baroness de Hueck. It describes the instinctive reaction of a solidly Christian, Russian (pre-Soviet) woman to life insurance. A young man of a certain Russian village went to the city, where he became a life insurance salesman. Returning to the village he pressed his wares upon one of the native women. The first time he explained the workings of insurance to her she didn't understand what he was talking about. He tried again. This time she understood.

"You mean," she said, "that if I pay you a certain amount of money every month, that if my husband dies you will take care of me and my children?"

"Yes, that's it," he answered.

"But why," she said, "should I deprive my friends and relatives of the privilege?"

Insurance Imitates God's Providence

To listen to insurance salesmen you would almost think that insurance would protect you against every eventuality of God's Providence.

Death holds no terrors to a man adequately covered, while theft or fire can be positively a boon.

A Christian lives by faith, which means, for one thing, that he frankly faces his utter dependency on God. Of course he is utterly dependent on God whether he faces it or not, but few men can stand naked and dependent as did St. Francis. It used to be clear that God provided through nature and the weather. Industrialism blurred that fact. Man found himself in a precarious position, in which he was especially vulnerable to the solicitations of insurance agents. So it came about that God's Providence was to operate through a man-made, mechanical, system rather than organically through nature, and with that it came about that men shifted their faith in God's Providence to faith in men's providence through the regular payment of premiums.

Some day we shall learn why the Irish fell for this in droves. That they were poor and dispossessed is part of the reason, but hardly all. They developed a positive mania for insurance (and civil service jobs), to the point of indecency for Christians who have been assured that under certain circumstances all things will be added unto them.

The Omnipotence of Insurance

The omnipotence of insurance companies is something which, as the investigators pointed out, tends to snowball. It's worse than they thought, however. The key is usury.

Let us go back to the original simplification of insurance. We said that it was a matter of getting a group of people to share a risk which would prove fatal to only several of their number. The reader may have wondered about life insurance, which in the long run proves fatal to all of them. Life insurance represents the same principles as originally stated, with added complications. It still is based on group age statistics, but let us consider now another aspect. Any one man taking out life insurance, even though he live to be very old indeed, never pays the full amount which his heirs can claim. Where does the difference come from? It comes from the compound interest on the investments of the insurance companies.

A man should risk losing his money in order to deserve getting interest on it. He should at the very least risk getting no returns in the way of dividends. Insurance investments (according to their own concerted efforts, and also to government regulations) are notoriously unriskey. Specifically they go in for bonds, preferred stocks and mortgages, all of which are usurious* according to Church teaching and the natural law. They are usurious because they entitle the investor to interest, whether or not business makes a profit. (Common stock, by contrast, pays dividends only when business warrants—in other words,

* Usury is here used in the technical, not the popular sense. It does not mean charging exorbitant interest, but charging any interest at all on unproductive loans, and it is rooted in the truth that money does not fructify.

it increases the investor's wealth only when there has actually been an increase in real wealth. At least this is the theory. There are other counts against common stock at the moment, and these might have contributed to Metropolitan's vigorous opposition to a recent proposal to rescind the existing prohibition against insurance companies' investment in common stock.)

This is what happens when people practice usury: bad times inevitably come, when interest is not deserved. Those who pay it have to scrape it up from their general wealth somewhere and eventually, if times are hard enough, all the debtor's wealth gravitates to the usurer. This is what happened to the Metropolitan's farm mortgages. When the farmers fell upon prolonged hard times in the thirties, Metropolitan had vast mortgage holdings. As long as they could they adjusted policies and extended payment dates instead of foreclosing. Strictly from a Christian point of view they had no right to do either. They were exacting their pound of flesh and the longer they took interest (where there was no money to pay interest) the less kind, not the more kind (as some farmers pointed out) they were.

Well, in the end they did foreclose, and to such an extent that Metropolitan became the largest single owner of farm properties in the country. They then hired an executive with agricultural training, and invested large sums of money to recondition the farms (which had been exhausted partly in an effort to meet their own exactions). Eventually they sold the improved farms, often back to the original farmers whom they had kept on as tenants.

Note the gross injustice of the whole process according to true economics. Metropolitan would argue that it had a sacred trust, etc., but actually Metropolitan's policy holders (it is a mutual company) are not entitled to bleed farmers out of all their possessions on any account. Why are policy holders more sacred than land owners?

There are two interesting side-lights to this affair which serve to show that the best interests of the Metropolitan Life Insurance Company are not always synonymous, or even harmonious, with the common good. The stable kind of farming, the kind that would have saved the farmers, is subsistence farming or the growing of what one needs first, and then selling the surplus. Metropolitan knows this. Yet subsistence farming was not in fact encouraged at a time when the company, through its propaganda and local agents, in addition to its temporary ownership, could have done much to change the commercial nature of American farming. Was this because subsistence farming is no way to keep up mortgage payments?

The other interesting point is that Metropolitan was reluctant to

have the mortgages finally paid off and to sell the farms. That a man should be independent and debt free is not a beautiful sight to a usurer.

With city mortgages the story was similar. Metropolitan almost had to take over the Empire State Building at one time, but eased its interest rate in order not to destroy the goose which was laying it golden eggs.

Of another evil, there is only the faintest hint. Yet who has not observed it? Life insurance has made it possible for almost everyone to have a \$500 funeral, and in so doing has been accessory to changing the undertaking business from a reasonable facsimile of a work of mercy, to a racket.

The Future

Goodness knows what will happen to insurance. It ought progressively to cease to exist, but this is impossible to it (did it wish to, which it doesn't), as the payments which will fall due are to be paid in part out of new policy premiums. Indeed, the Metropolitan must not only stay large, but also (according to its president) continue to grow. When you set out to be Providence, you can't help seeing that it would be easier if you were also Omnipotence.

Were an atomic bomb to fall on New York that would probably finish the Metropolitan. Even if its own structure were to survive, the claims would be ruinous. You can provide for most contingencies, but you can't provide for universal disaster.

A less noisy sort of atomic bomb is inflation. Companies don't like to mention this, but they keep urging the general populace not to buy *things* but to *save* money and pay insurance premiums (while they, along with other shrewd financiers, invest heavily in real estate, which is the only bulwark against inflation). Severe inflation would certainly ruin insurance, and us too. Still it would be poetic justice of a sort—something like "those who live by the sword shall perish by the sword."

The third alternative is that the government take over insurance. This is not imminent at the moment (although they have already done so in part with social security). There is this to be said for the government's controlling insurance: the government would include the less good risks (like the Negroes, whom the Metropolitan has rejected with some vigour), if only because governments are allowed to operate at a deficit whereas insurance companies are not.

There is this to be said against the government: It isn't God either. It might be bigger and more omnipotent, but it is considerably less efficient than private companies. If the Metropolitan can't take care of us all and balance the budget, much less will the government be able to do so.

Can it be that the virtue of charity could have done the job economically? Can it be that the cost of red tape and executive brainpower represents *the precise uneconomic factor*? If so, then one way or another we have to return to the simple practice of personal charity.

PETER MICHAELS



GAY ADVERSITY

The boy stood on the burning deck,
His future was assured.
The clever lad, before he sailed,
Had had the ship insured.

BOOK REVIEWS

Apostle to the Genteel

AFTER BLACK COFFEE

By Robert I. Gannon, S.J.

McMullen

Price: \$2.00

It is not always true that you can judge a man by the company he keeps. The consternation of the rich and successful of His time, at seeing Christ in the company

of thieves and publicans, was hardly justified. It is not more justifiable today to bewail the presence of the reverend President of a Jesuit University among real estate operators or capitalists. We may feel safely assured that with the disciple as with the Master, the end is not to condone but to convert. Thieves and publicans have no right to boast of their hospitality, as though it were to their tables alone that Christ is invited. How unfortunate if the Faith had no one fit to grace the tables of the rich! To be all things to all men needs men who can accept the challenge of a gilt-edged invitation, and answer in kind.

The one subject upon which the most friendly of men fail to agree is the various methods for catching fish. For the harpooner of whales the delicate craftiness of the fly caster seems an ignobling concession to the tastes of the fish. The Isaac with the bamboo pole and his can of worms writhes with contempt at the sight of a Walton with gleaming shaft and roller-bearinged reel. It is the fish, however, and not the fisherman who decide the efficacy of the technique. When the day's catch is counted, it is not alone quantity but quality that counts. One salmon is sometimes a greater victory than a netfull of conglomerate plebians of the deep. Captain Ahab was a weak man indeed in shallow waters.

Father Gannon is a fisher of men, and of a clan whose creels are seldom empty. In this collection of after-dinner speeches given at various meetings of Upper Crustians, we see the agile and patient tactics of a skillful fly-caster. There is no landing hook or net in his equipment. His gear is as light as the fish that he plays. Within his very shadow the wary salmon pounces upon the juicy speckled fly rated as desert on any menu, and then he is away leaping with delight. And so far is he from the fisherman, before his flight is halted with an angry tug, that he does not relate the fisherman with the hook. For one of Father Gannon's victims, it may be a week later, seated at his club, that he suddenly becomes aware that he is caught. He has gone as far as the line will go, and the hook of his conscience bites deep.

Calling a spade a spade is a mark of integrity, but there are times when it is best not to tell the spade to his face, especially a face that has been recently filled and corked with a cigar. That is why our after-

dinner apostle must tell real-estate dealers about the vices of the Communist, or tell members of the Chamber of Commerce about the weakness of the educational system. When you can find nothing nice to say about those present, the next best thing is to find fault with those who are not. Within that palatable bit of gossip is hidden the hook of universal reproach, and there is a chance that the real-estate dealer may eventually conclude that what is naughty for the Communist is not nice for him, and that there is a good chance that for the crime of Communism, real estate practices today are accessories before tomorrow's fact. The lesson for the Commercial man is more subtle. Here, to land the fish, you hope that he, in a crusade for better education, may discover that the foul odor from the schools is but the fetid breath of business being blown back in its own face. About that, the chambered commercialist could probably do something.

All of this is only a criticism of the first third of the book. Father Gannon's speech to a tolerance group in Boston is a masterpiece. In this you see the more direct Irish approach. The tongue is in a more derisive position than in the cheek. The Jesuit is never at his best among straw men. When Father Gannon concludes, tolerance is recognized as a pimply boy sent out upon the man's errand of Charity. There is also some very nice erudite stuff about culture and education.

As long as there are going to be gentlemen around we will need men like Father Gannon to remind them that there is no more in a dinner jacket for all its glory than what will emerge from it on the last day.

EDWARD WILLOCK

Where Do They Fit?

THE RELIGIOUS AND CATHOLIC ACTION

By Reverend Stephen Anderl and
Sister M. Ruth, F.S.P.A.
G. A. Keller Print,
La Crosse, Wis.
Price: \$1.00.

To the growing body of Catholic Action literature, "The Religious and Catholic Action" adds an important emphasis. If the laity are the bridge between the spiritual and temporal orders, surely those who

pursue the strait and narrow path to perfection by vow are no hindrance to the spread of the Kingdom! How then do they participate? Catholic Action is lay action. They are religious. "Catholic Action can expect on their part not only incessant prayers but also an active participation even in the case of religious who have not charge of souls" said Pius XI. "This is especially true for all contemplative religious, of religious nurses, of those occupied in the care of orphans, the aged, the poor, the sick—collaboration less apparent than others, perhaps,

but most powerful with the Heart of Jesus." But a paramount role is to be played by teaching religious who by their intelligent understanding of C. A. through advanced courses of study on the subject can inform and inspire so many malleable young minds in that direction, minds and wills and hearts eager to espouse a revolutionary cause, a messianic mission. Indeed, forward-looking, dynamic Bishop Ross of the Gaspé Peninsula requested all the teaching institutes of his diocese to form J.E.C. cells in their schools, in a brilliant pastoral letter in which he comments acidly on the vast number of "invertebrates" who shall not restore the world to Christ! "Mediocrity is, perhaps, more fatal to society than the obvious evil that inspires defiance or horror." "The world is full of flabby Christians, Christians without radiation, the best of whom are content with not being dangerous—and how admirably they succeed!"

Part I deals with the relation of religious to C.A. Part II backs this up with papal and episcopal letters on the subject.

Part III includes an outline for the study of C.A., suggestions for the development of the apostolic spirit among children and a good bibliography.

FRANCES O'REILLY

The Right Road

MORALS IN POLITICS AND PROFESSIONS

By F. J. Connell, C. SS. R., S.T.D.
The Newman Bookshop
Price: \$2.50

Most of the chapters of this book have already appeared in *The American Ecclesiastical Review*, and so may be familiar to priests. We rejoice that they are now avail-

able to the laity.

This is practical, hard-hitting, moral theology for doctors, lawyers, nurses, public school teachers, social workers, soldiers and sailors, judges, legislators and politicians. The book is filled with close reasoning rather than pious vagaries. It sets forth general principles and makes unqualified decisions. It talks not about abstract problems but very concrete, contemporary ones like artificial insemination, the "third degree," the atom bomb, and the distribution of prophylactics to men in the armed service.

On the whole Fr. Connell is of the strict observance. Anyone who thinks INTEGRITY exaggerates the difficulty of leading a Christian life within the present framework of society should read this book. Without pulling any punches Father Connell flatly upholds moral principles wildly at variance with what everyone else is doing. Hear him on morals in politics:

He says legislators must vote according to the common good, and that if they subordinate the common welfare to personal or political motives they not only sin but may also become liable in conscience to make restitution.

He says that a politician who appoints an incompetent to a job is bound to make restitution to the public treasury for the damage resulting from the incompetency.

He says quite firmly that expediency is "out" as a basis for the conduct of public office.

This book is not the whole story, but it is an excellent statement of what is right and wrong in specific situations. The author has a very good sense of the actual situation in the professions with which he is dealing, especially in the realm of statesmanship. However, I doubt that he realizes the full extent of the difficulty that is involved in applying the moral law in some of the professions. Take nursing for instance. It is good to hear it firmly said that the dying must be warned they are dying. There are many hospitals where a nurse will immediately lose her job if she does not conspire to keep the patient ignorant of his imminent demise. This is not a situation which can be met simply by applying the moral law. It calls urgently for a Catholic Action type of spiritual revolution of the nursing profession. Nonetheless, you do have to apply the moral law, and begin now. It is no criticism of Fr. Connell that he sticks to his theology. It is the work of INTEGRITY and other lay efforts to complement his teaching by an analysis of the temporal problems.

CAROL JACKSON

It Might Happen Here

DESIGNS FOR CHRISTIAN LIVING

By Peter Michaels

Sheed and Ward

Price: \$2.50

Given the principles the Church already possesses, and the breath of the Holy Spirit which is already sweeping our

land, who knows but what might not happen? Here is one imaginative vision of the possibilities.

Designs for Christian Living not only talks about a Christian social order, but pictures it for us in glowing colors. Peter Michaels takes us upon a tour of a Christian society built of the stuff of 1947 and eternity. We visit a grocery store and a theatre, a library and a hospital, the office of an insurance company and a sanctuary for the insane. We listen to a Christian radio station, and consider the methods of a Christian underground college.

In order for a writer to do this convincingly three gifts must be his:

1. He must appreciate the position of the Church in relation to the temporal order.
2. He must see that relation of Church to temporal order synthesized and manifested in the daily activity of the Christian layman.
3. He must be able to write so well that the reader can see it also.

As evidence that these gifts are undoubtedly his, the reader puts down Peter Michaels' book with a feeling of nostalgia, as though he had actually experienced a society already restored.

For each reader some one particular chapter of the book will be most appealing, the nearest approximation of his own experiences. Or, perhaps, as I have done, he will especially treasure an excerpt that rings true on the bell of universal experience.

I liked the chapter on "Women's Wear," that begins like this: Charles (pronounced in the French way and seldom followed by a surname) sat in his chartreuse-and-cobalt studio awaiting the preliminary showing of his 'Peek-a-boo' dress. Charles designed for the \$79.95 wholesale dress trade. His influence on women's fashions was strong, bad, and usually anonymous. Charles did not mind the anonymity, since he was well-paid and quite gratifyingly famous, or infamous, in the closed circle of self-conscious and dissolute commercial artists which formed his world. The women who bought his clothes (whether at over \$100.00 as originally planned, or in the Union Square pirated versions selling for under \$10.00) belonged to a remote world of regular hours, where some effort toward monogamy was still maintained and where conversation still had certain prejudices against lascivious piquancy and merciless calumny.

Later you hear Charles musing about his art:

When you drop a woman's skirts to her ankle, you lift the woman to a pedestal. You endow her with grace and dignity. Her admirers stop coveting and start worshipping. If women wore long, full skirts all the time, the world would turn into a Sunday school. That's why high fashion has always fought against this influence and tried to counteract it. The best counteracting influence is some version of the décolleté neckline, which, in effect, simply belies the purity suggested by the skirt of a long dress. You see it in today's evening dresses and in court styles throughout the ages.

The knee marks the limit of decency. Shorten skirts to just below the knee and you take away a woman's dignity; raise them any more and you have cut into her decency. Women don't realize this because they don't understand men. Because there is no falling off, in fact there is usually an increase, in made attention, women often fail to perceive the subtle change in the quality of the proffered admiration. The measure of respect is better gauged by the courtesy of subway strangers in the matter of seats than it is by the vapid cooings of predatory males.

Peter Michaels' apostles set a standard of daring and courage that makes our lauded commercial initiative look very timid by contrast. He implies that being fools for Christ's sake requires an active intellect and imagination, as well as the fortitude that flows from grace. His librarians stock only good books, and rather than discourage bums that come in out of the rain, they read them excerpts from Tolstoy or the lives of the saints. His librarian is not just wet-nurse to a mess of indifferent books, but a gentle and persistent custodian over the minds of men. His restaurant keeper and grocer feel (of all things!) personally responsible for the increasing health of their patrons, and serve them accordingly, making the good foods attractive and discouraging the purchase of those that are not. A converted movie director produces films presenting life in "the light of eternity," and he discusses with his photographers the technical details of the "spiritual vantage point of the camera."

Two chapters are devoted to the Christian Design for Modern Medical Practice. The question raised by the author is whether we can hope to remedy the physical ills of man without interest or intercession to the God Who sustains him in existence, and whether a recognition of this sustenance does not suggest a clinical technique more Christian and consequently more effective.

For those who have read Peter Michaels, either in INTEGRITY, or in THE TORCH (where all except one of these articles first appeared) these pages will serve to answer that question provoked by his biting criticism of the existing order of things, "Then what will we do about it?" After you have read *Designs For Christian Living*, the way will be much clearer.

EDWARD WILLOCK

:- :-

Gotham To Gethsemane

A MAN IN THE DIVIDED SEA
By Thomas Merton
New Directions, Norfolk, Conn.
Price: \$2.50

From the sophisticated pages of "The New Yorker" to the bare walls of a Trappist cell is a spiritual pilgrimage somehow appropriate to our day. Such a pilgrimage is reflected in this volume, a collection of fine poems written over a period of seven years since young Thomas Merton's conversion to the Catholic Faith.

Some, produced while he was still in the world, were first published in popular periodicals; those of the last four years come to us from beyond the silent walls of the Abbey of Our Lady of Gethsemani, Kentucky. These later ones, quite rightly, possess the rarest beauty and clarity, being products of the distillation of thought and prayer that prove the contemplative life so conducive to perfecting the gift of poetry.

Of this group, perhaps the loveliest and most profound is "The Blessed Virgin Mary Compared to a Window," which begins:

"Because my will is simple as a window
And knows no pride of original earth,
It is my life to die, like glass, by light:
Slain in the strong rays of the bridegroom Sun."

Others will find "Clairvaux," "Trappists, Working," and "The Trappist Abbey: Matins" memorable in thought and style. Although, like all good literature, these poems improve with rereading, they do not require intensive interpretation, as does much that passes for poetry today.

"A Man in the Divided Sea" is the work of a distinguished poet. It is more—the work of a distinguished spirit.

ELIZABETH ODELL

Prayer and Poetry

THE ROMAN RITUAL, Vol. III
THE BLESSINGS
Bruce
Price: \$7.50

In Latin and English with Rubrics
and Planechant Notation Translated
and edited with introduction and
notes by Rev. Philip T. Weller.

This is the long awaited translation of the Roman Ritual into clear and beautiful English. It includes blessings for Sundays and feastdays, for persons, for places and objects designed for a sacred purpose and for "other irrational creatures." The seven penitential psalms (the most lucid renditions we have yet read), the Litany of the Saints, and an appendix including prayers for travellers and blessings at meals complete this substantial addition to the Liturgical Revival. Blessings range from prayers for the extermination of vermin to the dedication of air-planes, from the blessing of seed to the dedication of seismographs. Like Christ Who prophesied that He would draw all things to Himself, His Bride, the Church, takes all material things in her embrace. Everything from bees to bells, from oats to ale, from lard to lilies, has its appropriate blessing. For a world gone berserk dabbling in a chaotic and meaningless symbolism, here is the material for an intelligible symbolism; here poetry flourishes; here the imagination is quickened and drawn up to heavenly things. If we do not have our share of good poets, this is one answer; the Cartesian dichotomy lives on. Exorcisms are frequent (and tremendous in their impact) attesting to the recognition of an earlier Church (more attuned to preternatural as well as supernatural realities) of the persistent attacks of the devil.

Familiarity of congregations with a volume like this should deepen their sense of the sacramentality of life and penetrate them with an awareness of the Providence of God. Here is the Roman Liturgy in all its humility and its humour, its terseness and restraint, its homeliness and its splendour.

FRANCES O'REILLY

Designs for Christian Living

by PETER MICHAELS

Anyone who enjoys **Integrity** will be enchanted with this book.

Is there a Catholic way to run a restaurant? Or a lunatic asylum? Or to dress? Yes, says the author, there is a Catholic way to do **everything**, and he goes on to give some very practical recipes for Christian Living.

How his book will annoy the sort of Catholic who thinks Catholicism should be as carefully concealed as underclothes!

SHEED & WARD

63 Fifth Avenue

New York 3

FUTURE ISSUES OF INTEGRITY

May - - The Family

June - - - Education

July - - - - America

ALLELUIA!

ALLELUIA!

ALLELUIA!

